

*S. Hartman*

# CHRISTIAN REPOSITORY.

*Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.*

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## POETRY.

*From the Carlisle Miscellany.*

Ho, thoughtless sinner! pause and think;  
Behold thou tread'st on Hell's dire brink,  
While vengeance flames below!  
Jehovah's awful thunders roll,  
And press upon thy guilty soul  
To sink it down in woe.

Ah, how! immortal canst thou brave  
Eternal death beyond the grave,  
And yield to endless pain!  
Or how the hope of Heav'n resign,  
Content through endless years to pine,  
Where horrors ceaseless reign?

See'st thou beyond thy darksome grave,  
Thou who a judgment seat canst brave,  
Thy soul o'erwhelm'd in gloom!  
See'st thou around that judgment seat,  
Th' assembling 'dead both small and great,'  
Await their final doom?

See'st thou fierce tempests heave each deep  
Whose slumbering millions cease to sleep,  
And leave their briny waves?  
See'st thou dire earthquake's trembling shock,  
Pale death's wide prisons all unlock  
And cleave the mouldering graves?

What horrors seize the guilty crowds,  
While Christ descends in flaming clouds,  
To search each trembling heart!  
In vain they invoke the mountain's height,  
To hide them from his awful sight,  
The Judge proclaims, "Depart!"

O, fly in haste the direful fate!  
A moment more may be too late,  
And thou forever lost;  
Ere one more hour have fled away,  
Thy fleeting soul may leave its clay,  
On vengeful billows toss'd.

Turn then from baubles, turn thine eyes;  
Hope whispers yet, and mercy cries;  
"Peace lingers yet for thee;"  
Indulgent Heav'n the stroke delays;  
Tho' thou hast slighted pard'n'g grace,  
Thou yet to Christ may'st flee.

MUSAE US.

Nov. 1823.

## CAUSE OF THE JEWS.

No man can be envied, whose heart is not moved  
by such communications as the following:

*Extract of a Letter to Dr. M'Leod, Secretary for For. Cor. of the Meliorating Society.*

*Stockamp, near Dusseldorf, April 26 1823.*

Reverend Sir,—Having just perused some of your papers respecting the cause of long neglected Israel, with heartfelt interest, I am constrained to congratulate you western Christians on the glorious prospects which are before you. It has become evident to me that the Lord reserves for the Christians of America the Scriptural means of effectually benefiting the lost flock of Israel, who are as sheep without a shepherd. European societies, in general, have erred in taking upon themselves that part of the work which belongs to God; while that province which, as human agents, was their duty, they have neglected. God alone can change the stony heart of nature to the impressionable heart of the renewed creature in Christ, in other words "promote Christianity among the Jews." But men, redeemed by the blood of the common Saviour, may, and should be fellow workers with God, in planting, watering, weeding, and watching over the growth of the moral soil.

Nothing can be conceived worse than the present state of religion over the continent in general, and nothing so subversive of that little, serious impression which a month or two of superficial teaching may have made, than their being left to the danger which abounds on every hand in what are denominated places of Christian worship. The reception which proselytes, with the best desires and characters, meet with, is truly deplorable. Large cities abounding with the influence and power of the rich, who may not be wanting of the theory of Christianity, have yet failed to procure or afford such employment as should enable them to support themselves without the *demoralizing and bitter* alternative of borrowing or begging; and yet they say, "come to our church! and kneel with us at our altar!" The Society of Frankfort, had it not been for the reports of the American Meliorating Society, would have degenerated into a mere

Tract Society, having constantly heard of the miseries which beset those proselytes whom they sent seeking for employment among Christians. Mr. Hiring, of Stuttgart, remarked at their meeting of committee, "that an Israelite, of the most promising description, had been advised by the good people not to embrace Christianity publicly till a situation could be procured for him;" "three years," said he, "having elapsed, and no situation has been provided." Professor Ermann, in Strasburg, wrote some weeks ago to Pastor Boost, in Ofenbach, "that a young man, of the best character and attainments had, in vain, for a length of time, sought in any family or house of business official employment, which," Professor E. observed, "made him now very difficult in recommending any profession of Christianity to those who were in danger, by subsequent temptations and dangers, to make shipwreck of their faith." More than a hundred such cases my own short term of public ministry among my brethren has furnished. The greater part of those who wish to profess the Christian faith come not converted, nor even convinced, but as *inquirers*; there are many in this flock "little ones," weak in faith, and fearful of heart, who say to us, "I believe, help thou my unbelief." How should an immediate and entire transition of faith, under the worst possible circumstances, be expected in Hebrew proselytes? Do we not find among Gentiles many who, though they have been accustomed from their childhood to hear the preaching of the gospel, have spent the greater part, and sometimes the whole of their lives, without being renewed after the moral image of Christ. The times are remarkably favourable for the bringing in of the Jews, so far as concerns their own present state of mind; many of their prejudices are softened, and they no longer refuse admiration to the fine moral character of Christ as a human reformer. They have, therefore, only now to be taught "the way of God more perfectly." Whatever considerations may have induced Gentile societies to prove the faith of Hebrew proselytes with hunger cold and nakedness, after a few weeks of spiritual instruction, we, their brethren of the flesh, cannot here imitate them; and if our Redeemer said, (of the multitude who he foreknew would follow ere long for the loaves' sake,) "I cannot send them away fasting, lest they faint by the way," how much more must we say of those whose motives we have assurance in many instances are purely disinterested.

Hebrew converts require a mode of treatment which their own brethren, who "are afflicted in all their afflictions," can best administer. Having heard of Count Von Der Reeke's intended colony to gather Israelites, in order to teach them the useful arts of life, by which they might support themselves, I determined to proffer him my free services in such a goodlike design; having for some time before been under the painful perplexity, whether it were not sinful to add members to the household of nominal religion, which subsequent abandonment to themselves rendered probable. In December, 1821, I heard of his plan from my brother Jadownicky, and immediately after his leaving Rotterdam for America, visited the court at Owerdyk; the February following I went to Scotland to make known his undertakings, which seemed in answer to my prayers. The society of Glasgow sent him 100*l.* that of Edinburg 70*l.* We then proceeded to Stockamp, a large house which I hired from the Count, a mile distant from his establishment. A class of Hebrew proselytes, of liberal education, &c. whom the Count had not been able to receive for the want of accommodation, I determined to take under my care at Stockamp. The labouring class he receives, and both institutions are preparing the proselytes for future establishment in America, where exists none of that spiritual bondage under which we labour here; this is, however, an excellent gathering place or telegraph to the other parts of Germany. I am Rev. Sir, your brother in Christ,

ERASMUS HERMANUS SIMON.

## From the New York Observer.

### LETTER FROM MR. WOLFF.

The following letter from Mr. Wolff, the Jewish missionary, to Mr. Jadownicky, breathes a spirit of ardent piety and devotedness to the great cause in which he is engaged.

*Cairo, April 1, 1823.*

DEAR FRIEND.—Your kind letter of the 2d of December, reached me at Cairo on the 28th March, and I was much touched by the confidence which you place in me, and rejoiced to perceive that the Lord has brought you from the shadow of the old covenant into the light of the new covenant—into the bosom of his holy church; and I hope and trust that the Lord Jesus Christ will carry on more and more his redeeming love in your heart, that you will be constrained to sing, as every ransomed sinner will ever do, as soon as he finds himself on the shore of deliverance, "the Lord is my strength and song—the Lord Jesus Christ, blessed for ever, is become my salvation!"

Dear brother, truly this man was the Son of God! and to Jesus Christ all power is given in heaven and on earth! Let us therefore go hand in hand to teach our benighted brethren to observe all things whatsoever Jesus Christ has commanded us. This must be our work to proclaim Jesus Christ and him crucified, to preach the riches, the exceeding riches of Christ Jesus! and let us continually pray to that Angel who has redeemed us from all evil, who has shown to us the marvellous light of His Gospel, that he may enable us to show to others that our hands have handled the word of life—that the day spring from on high has visited us—that His blood has been sprinkled on the door-post of our souls—that we have seen with the eye of faith, His salvation; that we may be enabled to show to others by our life and conversation, that we abide in Him and He in us—that we are really restored to a new and better life, to a life in Christ Jesus!—that we are filled with the joy of His countenance—and this we show when we cast off, by faith in Him, the works of darkness, and put on the armour of light, and walk honestly as in the day. Let us especially, put on more and more, bowels of compassion—and love unfeigned and avoid strife.

Great obstacles, very great obstacles indeed, lie in the way of the conversion of the Jews. These are, first, the corruption of the human heart, which never savours of what is divine, except the grace of Christ changeth it; and secondly, the Babylonian nonsense of the Talmud, which teacheth men directly to become wise in their own conceit. I cannot consider the religion of the Talmud otherwise than as Babylon, full of doleful creatures, and owls, where satyrs dance, and its pages are nothing else but those broken cisterns that can hold no water. The grand question, therefore is, what means must be used in order that the light of the Gospel may find entrance into the hearts of our brethren according to the flesh. The history as well of the Greeks and Romans, as of our own brethren, confirms the truth of St. Paul's words, "that men by wisdom knew not God."

You will allow me to say that even the promotion of temporal prosperity among the Jews, never turned their hearts to God. When Jeshurun waxed fat, he kicked, and forsook God who made him, and esteemed lightly the rock of his salvation! What means, therefore, I ask, most chiefly, and *first of all*, be used to gather the lost sheep of Israel—to gather them to Jesus Christ, the good shepherd of our souls? We must use the foolishness of preaching, and to those, Jews and Gentiles who are called, Christ Jesus will become, by means of that very foolishness of preaching, the power of God and the wisdom of God!

The history of the church of Christ however, shows that after his church was in a certain degree established, after several thousands were added unto the Lord by means of that foolishness of preaching, after that there had been many who continued steadfast in the apostle's doctrine and fellowship, and breaking of bread, and in prayer, then, the Lord made subservient sometimes more human means,

human wisdom to the preaching of the Gospel.

A great deal has been done by missions and by the establishment of schools, and we see that the Jews at Frankfort, on the Maine, by having a Gentile education, are more open to the truth than in other places. I humbly hope and trust that the Lord has put into the minds of good Christians to establish a colony of Jews, and I hope that he will enable me to pray that a colony of a great number of Jews, truly converted to the Lord, may sing *Hallelujah*, and power, and glory to the Lamb which was slain; and the Lord may put in the minds of good and christian-like disposed Gentiles to aid such a colony. My desire is, that the Lord may raise up a great number of faithful missionaries, who may come out to this country to preach Christ and him crucified!

Messrs. Fisk and King, who send their christian regards to you, my fellow labourers, and are really of the greatest help to me. I could wish that many others would come. I return again to Jerusalem, in the company of the above named gentlemen. As we are preparing for our journey, I cannot give myself the pleasure of writing to you at this time some accounts, which I have, of our brethren at Jerusalem. That our souls may always praise the Lord and magnify the mercies of Jesus Christ, and that we may always give to him the honour due to his name, this is the prayer of Your brother, JOSEPH WOLFF.

Employed by Henry Drummond, Esq.

## Extracts From the Nineteenth Report of the British and Foreign Bible Society.

YOUR Committee proceed to lay before you a Report of the operations of your Institutions, its Auxiliaries, and other societies pursuing its simple design in all parts of the world, during the Nineteenth year of its existence.—They will advert, in the first instance, to those of the Protestant Bible Society at PARIS, and its Auxiliaries in other parts of the kingdom of France.

The Paris Society is now supported by thirty-six auxiliaries, one Consistorial Society, twenty-eight Branch Societies, and forty-nine Associations, of which seventeen exist in Paris alone: making a sum of one hundred and fourteen Biblical Institutions in various parts of France.

Upwards of 12000 Bibles and Testaments, of the French Catholic version, have been circulated during the last year, and an additional donation of 5,000 New Testaments has been recently made to the Society for Mutual Instruction.

By the efforts of the *Wuertemberg* Bible Society, 5,528 Bibles and 2,620 Testaments has been distributed within the kingdom, in the year ending October, 1822. The total amount of its issues, for domestic purposes only, has been 63,994. "Still (its committee state, in their Tenth Report) a great field within the borders of Wuertemberg remains for our active exertions; many wants have not yet been supplied, many petitioners have been requested to wait with patience, and we often feel ourselves constrained to withhold the willing hand, from a consideration of our circumscribed means."

The *Hesse Darmstadt* Society has issued nearly 3,000 Bibles and Testaments. "Yet" (says the account recently transmitted to your committee) "the demand for the word of God is great from every quarter, and cannot be fully satisfied."

One instance of generous and persevering zeal merits particular commendation. A magistrate of the city of Bayreuth, M. Leers, and the Rev. Dean Pfau, have printed by subscription two cheap editions of Luther's German Testament, each consisting of 6,600 copies, of which 600 were distributed to the poor. Your Committee have seconded the benevolent efforts of these individuals, by a grant of 1,000 New Testaments; and an offer to assist them in the publication of a third edition of the New Testament, on condition of its being free from note or comment. The grant, together with this offer, was acknowledged in the following terms:— "Your cheering communication afforded the highest gratification both to Counsel-

or *east* and myself. What pure delight and heavenly blessings are thus dispensed to our poor brethren in our town and neighbourhood! Assure your committee, that the grant of 4,000 New Testaments shall be distributed with the most conscientious care, and that an account of the mode in which their benevolent views are carried into effect, shall be rendered in due time. Still however, the remainder of the principality, embracing a Protestant population of 150,000 souls, is in great want of the Scriptures: we shall, therefore, print immediately a third edition of 7,000 Testaments, relying on the kind assurance which you hold out to us in the name of your committee."

By the seventh report of the *Hambro-Altona* Bible Society, it appears that this institution has circulated, since its establishment, 18,839 Bibles and 1,908 Testaments; and has commenced a new edition of Luther's version, consisting of 20,000 copies. Your committee have contributed the sum of £200 to the New Testament, forming part of this addition.

The Swedish Bible Society has issued, during its seventh year, 20,000 Bibles and Testaments, from the depository at Stockholm, of which 1,808 Bibles and 265 Testaments were distributed gratuitously.

The edition of 10,000 copies of the whole Bible quarto is completed; a fresh impression of 5,000 Bibles and 15,000 New Testaments, from standing types of the octavo size, has been struck off; an edition of the New Testament, on large standing types, has also left the press.

You committee will next briefly advert to the labours of Doctor Leander Van Ess, among his Roman Catholic Brethren.

It appears from a printed document published at Darmstadt by this indefatigable advocate of your cause, in August 1822, that he had circulated, from the commencement of his operations, up to May of the same year, 456,000 copies of his New Testament, besides 8,935 copies of Luther's German Bible, and a number of copies in the Greek, Latin, and Hebrew languages. His supporters, among persons of his own religious persuasion, were on the increase: the Societies of the Netherlands, of Geneva, of Bremen, had collectively contributed about £200 to his funds; and among the donations presented to him is one from the Prince of Thurn and Taxis.

The following extract of a letter, bearing date February 6th of the present year, from this distinguished coadjutor, whom your committee have aided by grants to the amount of £600, during the last year, will be listened to with pleasure.

"I praise God for the experience which my extended correspondence affords me, that the more the people drink from the fountain of living waters, the more a thirst for them increases, and the Lord has raised up many Catholic clergyman who promote this work with energy and spirit. How wonderful is the love of God towards wretched and sinful man. From all quarters I receive encouraging letters, written by Catholic clergymen, who approve of my exertions and struggles in the Biblical cause; but I exclaim with the Psalmist, 'Not unto us, O Lord, not unto us; but unto thy name give the glory.'

#### JOURNAL OF THE BETHEL FLAG

AT NEW-YORK.

Tuesday Aug. 26.—The Bethel Union held a meeting on board the *Brig Argo*, Capt. Raney. The weather was clear and serene. After the Bethel flag was taken down, the lantern was hoisted at the royal-mast-head, which was as the Star of Bethlehem, leading many seamen and citizens on board. At a quarter before 8 o'clock the solemn devotions commenced by singing a hymn. All the exhortations and prayers were made by shipmasters and seamen, and this brings to mind what the Lord is doing in America for mariners. We wanted no greater evidence that he had purposes of mercy towards that class of the human family. He will let the Heathen know, through their instrumentality, that there is no other name given under heaven whereby man can be saved, than in and through Jesus Christ and him crucified. That glorious Saviour was brought to view, in prayer to Almighty God, by a captain. A shipmaster then made the following observations: "My fellow travellers to eternity—it is of the Lord's mercies we are not consumed; I stand as a witness before you, that I have been preserved by Jesus Christ, in innumerable instances, from death and eternal ruin. Sailors are exposed to a thousand dangers every day, it is a miracle that they are preserved. But when I consider

their horrid deeds of drunkenness, profanity, and uncleanness, I am astonished at the patience of God. I have often seen the wicked prosper, till death seals their eternal doom." He then engaged in prayer. After singing a hymn, another shipmaster rose and said: "Some serious impressions are made on my mind about the importance of reading the Bible. We go on in sin, exposed to the power of Satan: he does all he can to destroy our souls; the Bible is our chart, our compass, and our pilot; without it we cannot take one step in the path that leads to heaven. O, my dear sea-faring brethren, read the Bible, read the life of Christ, trace him from his cradle in the manger to his Cross and the grave; there you will find the beloved of your soul: angels and men are witnesses that he is the Saviour of sinners. Read his word, and there you will find every thing that will convince you that he is able to save you. The Gospel is the word of life,—hold it fast—bind it to your hearts, take it in your chests when you go to sea; it is your Chart for eternal life, pray over it till you feel all its important truths; hold it forth in your lives, in your tempers, and in your conversation." He then poured out his heart in prayer for seamen every where—on the ocean, and on the land; not forgetting the owners, captain, officers, and crew of the *Argo*.

A sailor rose and addressed all that were present in a manner which drew tears from many eyes. "Eighteen months ago I was a drunkard and a blasphemer: O, I was the vilest creature on the face of the earth; I am now a dreadful sinner, but I have given myself away to Christ, and I do believe he has accepted of the offering I have made." He then related many of his convictions, and his conversion, which was a most interesting narrative, it showed that there was a wonderful interposition of divine Providence, in rescuing him from eternal misery, and sealing unto him his salvation: we say his salvation: for we have reason to believe that he is a new man.

#### From the Christian Advocate.

##### SANCTIFIED AFFLICTIONS.

"Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruit of righteousness to them that are exercised thereby. Wherefore, lift up the hands that hang down, and the feeble knees." *Heb. xii. 11, 12.*

In how many ways do great trials and afflictions profit a Christian? They afford him an opportunity to exercise a strong faith, which like that of Abraham, shall have a large reward. They produce at the same time, a demand for all other graces—for patience, humility, meekness, resignation, submission, hope, resolution, perseverance. They also qualify the Christian, on the very principles of his nature, to taste a more exquisite sweetness in the felicities of heaven; inasmuch as great joy, succeeding to deep and long distress, is naturally and invariably the most highly relished. The inspired apostle might have in his view both these causes of the great reward which shall be conferred on a faithful and afflicted believer, when he said, "These light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory."

Many, if not all, who shall stand high in heaven, will gain that most desirable elevation, by passing through the furnace of affliction. In the exercise of faith, therefore although we are never to make afflictions for ourselves, we shall rather rejoice than repine, at those which are laid upon us by our heavenly Father. This is not enthusiasm: it is an apostolic exercise and attainment of which we speak—"we joy in tribulation also"—said holy Paul.

Will any one ask, whether all the happiness which affliction produces by contrast, and by the demand which it creates for the exercise of grace, might not, by the divine appointment, have been produced without affliction? This, we answer, is in effect to ask whether our nature might not have been constituted differently from what we find it in fact—which, if it be done in the way of complaint, is awful impiety—"Shall the thing formed, say unto him that formed it, why hast thou made me thus?" And if the question be asked in the spirit of curious inquiry, it is impudent and vain. We know that our Maker "has done all things well;" and that "he giveth not account of any of his matters."

An afflicted Christian mistakes greatly when he supposes that those sufferings, which disqualify him for active usefulness, destroy all his usefulness, and put it out of his power to perform any important duties.

Nothing can be farther from the truth than this supposition. There is no duty more important, none on the right performance of which the success of the cause of God on earth more depends, than prayer— fervent, effectual, persevering prayer. It is in answer to prayer, that the Spirit of grace is given, to render all the means of grace effectual; and without which the best adapted means will never effect the salvation of a single soul; nay, will only aggravate the condemnation of those who enjoy them.

Now an afflicted Christian can pray, notwithstanding all that he suffers. His sufferings often make him pray even more earnestly than he would otherwise do, both

for himself and for others; and they often afford him leisure and retirement, which he would not otherwise have, to be much in prayer. This most important duty then, he can still perform, and sometimes in circumstances favourable to its performance. It is also one of the most important Christian duties, & certainly one of the most difficult, to bear afflictions with a true Christian temper. And when this is done, there is such a striking evidence given of the excellence of the gospel—of its sweet and sacred influence to support the soul in trying situations, to alleviate sufferings, to render the spirit of the sufferer quiet, and his character amiable, that it has a most powerful effect on all who behold it—Christians are delighted and edified, and infidels sometimes confounded, and sometimes convinced by it. Is not this an important service to the world—important in promoting the gospel? Verily such an example preaches more powerfully, and often more effectually, than a hundred sermons. And this is a duty which a suffering believer, and he only, can perform. Let every afflicted Christian, then, consider that he is especially called to possess a right temper, and to exhibit an edifying example, under the sore trials which he endures.—The performance of this duty is *exclusively* assigned to him; and its right performance may do more good to others than all the active services he has ever rendered. Every day and every hour therefore, let him aim at this, as the duty specially incumbent on him, specially committed to him in the providence of God. Thus will he consult at once his inward peace, the benefit of his fellow men, his Saviour's honour, the glory of the gospel, and his own eternal reward.

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To the Editor of the *Christian Repository*.

#### ON CHRISTIAN HUMILITY.

SIR.—According to promise, I beg leave thro' the medium of your useful paper, to suggest a few hints on *Humility*, to all who are employed in the work of *Christ*, that they may be clothed with *humility*, and may, in all they are enabled to do for the good of the church, say "Not to us, O Lord, but to thy name be the glory."

"Blessed are the poor in spirit," said our Lord when he began to preach. These were the first words he uttered as a public speaker, and are highly descriptive of his own character. He was *meek* and *lowly* indeed, though he came having salvation. "Though he was rich, yet for our sakes he became poor." Pride entered by sin, and will continue to predominate in the heart, till, by the grace of the Most High, we receive the gospel as little children, and learn that most essential of all lessons, to *deny* ourselves. Then, and never till then we shrink to nothing in the presence of a holy God; and from our hearts say, "It is of the Lord's mercies we are not consumed." Then we receive a broken heart and contrite spirit, which is a pleasant sacrifice to God—then we submit to the righteousness and grace of God revealed in the gospel, and are well pleased, that *Christ* have all the glory of our salvation.

This *brokenness* of heart, this *poverty* of spirit, and *humility* of mind, which in scripture are equivalent terms, is not natural to any man. Man is naturally *heady* and *high-minded*. His heart is lifted up within him, tho' he has infinite reason to lie in the dust, and to cover himself with confusion and shame.

The haughty untaught spirit of an un-renewed man, remains as a piece of the nether millstone, amidst all the condescensions of mercy, and terrors of divine wrath.

All the precepts of the most abstemious philosophy—all the mortifications of the most superstitious religion—all the afflictions of a long life—and all the self-denying resolutions of the most rigid devotee, are unable to effect genuine *humility*. Nothing can produce it but that arm that "stretched out the heavens as a curtain, and laid the foundations of the earth." The Spirit of God, and He alone, as he applies the redemption by *Jesus Christ*, will bring the sinner to himself; will discover the infinite holiness of *JEHOVAH* shining in the bread, spirituality, and breach of the law; and discover the necessity of a righteousness better than his own, and will make every legal hope die within him. Thus the sinner having the image of Christ drawn on his heart by the Holy Ghost (and the prominent feature of this image is *humility*), will never think much of himself any more, and his endeavour all his life will be to walk *humbly* with God. No man ever was, or ever will be *humble*, till he obtains a saving knowledge of a *God in Christ*. The fear of the Lord is the beginning of wisdom, and the knowledge of the Lord is the beginning of *humility*.

Never do men think of themselves soberly, or as they ought to think, till they know him, "whom to know is eternal life;" and in proportion to the extent and efficacy of their knowledge is the depth and vigor of their *humility*. Strangers to God are soon puffed up, are elated with very trifles; but the believer, and he who "endures to see him that is invisible," becomes nothing in the presence of this glorious *Lord God*. He fears *Gon*, and has no other fear; the greatness of *Jehovah* fills him with a holy awe, and nothing is such a mighty motive to *humility*, as the love of *God in Christ*. This makes the saint fear the Lord and his goodness. The *Angels*, who see *God's face*, encircle his throne rejoicing, and have their wings stretched out to fly on his errands, cover their faces in his tremendous presence. *Job*, one of the brightest luminaries of the Old Testament church, cried out on a discovery of the power and being of a *God*, "Lord I am

vile." David, the man according to God's own heart, says in the language of profound humility, "Lord, what is man?" Isaiah, when he saw Christ's glory and spake of him, exclaims, "Wo is me, I am undone; for mine eyes have seen the King, the Lord of hosts." And shall we dwarfs in religion, giants in sin, dust and ashes, swell with pride in his august presence? "Thou even thou art to be feared, and who can stand when thou art angry?"

Genuine humility grows out of a saving acquaintance with one's self. Man is naturally a self deceiver; reckons himself something, while he is nothing; thinks he is "rich and increased with goods," while he is the very reverse in every thing, is a "miserable blind" and naked sinner.

Pride whispers to the natural man, "thou art, and there is none besides thee; thou scalest the sum, full of wisdom, and art perfect in beauty; thou art a god & not a man." But when the persons eyes are opened, the charm is dissolved; the mighty mountains of imaginary merit vanish like smoke. "I was alive without the law once, (said holy Paul,) but when the commandment came sin revived and I died." In like manner, every convinced sinner is conscious that if the Lord were to "mark iniquity he could not stand; that in him is no good thing; and that he is to every good work reprobate." Slight acquaintance with God and one's self, produce a shallow and feigned humility; but deep experimental knowledge of divine things, brings him to God's feet, and keeps him there. He acknowledges himself an entire dependant on the divine bounty, for time and eternity. He holds all of mere mercy; all he has is received and why should he boast? Boasting is eternally "excluded by the law of faith." The worst man he knows is himself, and the best action ever he performed, to adopt the last words of the pious DODDRIDGE, he thinks deserving of damnation. While the self-conceited Pharisee says to God, "I thank thee I am not as other men are;" and to men, come not near, I am holier than you; the humble man says, "God be merciful to me a sinner;" and "I am less than the least of all saints." Humility teaches its possessors to estimate the praises of man at a very low rate, and makes him desirous of his approbation, to whom he must stand or fall forever. He knows that it is a small thing to be judged of men; this poverty of spirit is learned at the foot of the cross of Christ: "God forbid," said one of the humblest of men, "that I should glory save in the cross of Christ." The cross of Christ our Lord, is the grand antidote against pride in all its forms. When the saint views the Son of God dying on a cross for his sins, and for his pride among the rest, contemplates the Most High in our nature, humbled to the dust of death, is it possible he can be lofty any longer? Humility grows in his mind, and tears start in his eyes, when he looks on a crucified Jesus. There, and there only, is the loftiness of man laid low, and the Lord is exalted; in this cross a righteousness is wrought out, that will lay all human glory in the dust forevermore. Humility is greatly promoted by the example of the blessed Jesus. He was infinitely humble, and his whole life is one continued lecture against pride. The world never saw any parallel to his humility. The eternal blessed God became a man, a worm, and a curse! "Is this the manner of men, O Lord God?" And what shall we say more? "Will God in very deed dwell with men upon earth?" Yes, he will! "the tabernacle of God is with men, and he will dwell with them forever."

Jesus was meek and lowly in the midst of hosannas, and humble the praised by angels and men, and his heavenly Father. In the midst of his mighty works on earth, he wished not to be seen. Alas! when will puny man in his pigmy doings, learn to imitate such a conduct, and imbibe such a spirit. Jesus looked down with sovereign contempt on all that poor blind man calls good and great. He vaunted not of his eternal glories, and most frequently calls himself the "Son of Man." When the voice came from the excellent glory, proclaiming his acceptableness to God as mediator, did he boast of this in Jerusalem? No; he retired into the wilderness. When he knew (see John 13) that he came from the Father, and went to the Father, did he proclaim his majesty by some notable work? No; he girded himself with a towel, and washed his disciples feet?

Let all men, especially Ministers of the glorious gospel, come hither and learn humility and condescension.

Humility is the mother of every thing

amiable among men. It leads to prefer others to ourselves, and induces to conceal attainments of whatever kind and degree. Meekness, candour, charity, good will to men, flow from this source. Under its influence, nothing is done through "strife or vain glory, but in lowliness of mind," each is striving who will be lowest. Egotism, except on very singular occasions, and humility are at eternal war. Humility forbids the sounding of a man's own tame; the "poor in spirit" live so as to deserve reputation, but will never fall upon miserable and mean shifts to obtain or recover it. They have committed their names to him with whom they have entrusted their souls, and he will be careful of them. The approbation of the Judge of all, and the testimony of their own consciences, are what above all things they seek to obtain. They are willing to decrease, if Christ shall increase; and can, without any envy, see others excel them in gifts and graces; like that illustrious Spartan, who lost an office, and said he was happy there were three hundred men in SPARTA more worthy than he. If they have been instrumental in any divine work, they hasten to say, not we did but the grace of God in us; thou sometimes say with modesty and diffidence, come here, and we will tell what God hath done to us, and by us; yet they are habitually afraid of ostentation. Humility teaches them to avoid and hate every thing ambitious; they are content to be door-keepers in God's house, and can sit at the feet of the meanest of the servants of our dearest Lord. When they are tried by adversity, the humblest do not complain; for to them nothing is more plain and certain than this, that they are not punished as their iniquities deserve. Happy are they who possess such a spirit! They are useful on earth, and are preparing for the worship and exercise of that place, where all cast their crowns at the dear Redeemer's feet, and with one heart and voice, ascribe all the glory to "him that sitteth on the throne, and to the Lamb for ever and ever!"

Should the above thoughts meet with your approbation, you may expect to hear from me soon on the DIGNITY OF THE SAVIOUR. I am your's, &c

JAMES.

Wilmington, Nov 1823.  
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From the Family Visitor.

#### THE MORAL MAN.

Mr. Editor.—In a certain village, which the writer will omit to name, there lives a gentleman, the history of whose life serves as a striking illustration of several passages of scripture. From the time when he commenced his residence there he was regarded by all his neighbours as the best man in the village. His business was of such a nature as to make him extensively known; and wherever he was known, he was beloved. All his transactions with his fellow men were not only just, but were stamped with a degree of honourable disinterestedness seldom to be met with in the world, and which commanded their love and admiration. His moral character was not stained with a single vice. Industry, temperance, modesty, meekness, and charity characterized the man in all relations in life. He was also regular and exemplary in the duties of Religion. Family worship was every morning and evening, performed in his house. Public worship was never regarded by him as a mere matter of convenience, which might be attended or dispensed with at pleasure; but was always sanctioned by the presence of himself and family. And when there was no preaching in the village, which was frequently the case his custom was to assemble his neighbours and go through the exercises of worship, by singing, praying, and reading a sermon.—Indeed he was considered by all the people of the village, as the most perfect pattern of piety as well as of morality, that was to be found in all that country.

After spending several years in this manner during which he was continually rising in the estimation of all who knew him, and acquiring almost unbounded influence in the village, he read, while leading in public worship, the following passage; "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. iii. 12. This text of scripture, which he had probably read many times before, seemed to contain an idea entirely new, and in direct contradiction to his own experience; and it was not without some difficulty that he so far concealed his emotions, as to continue and conclude the public exercises of the day. This declaration of the Apostle made an indelible impression on his memory. At home or abroad;

in business or in pleasure; it was the subject of his meditations. He had lived a very religious life; and had never suffered persecution! On the contrary, all his neighbours seemed to respect and love him! The Apostle therefore refers solely to his own times—to the opposition made to the establishment of Christianity in the midst of Idolatry and Paganism! But no; his language was not limited to any specified time or place. Yea, and all that will live godly in Christ Jesus, shall suffer persecution! After recounting his own sufferings and persecutions, Paul adds this, as a general or universal proposition. This called to his mind many other passages which unequivocally taught the same doctrine, such as the following: "If they have persecuted me, they will also persecute you." See John xv. 18, 19, 20. "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's; but he shall receive a hundred fold now in this time, houses and brethren, and sisters, and mothers, and children and lands, with persecutions; and in the world to come, eternal life." Mark x. 29, 30. "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets." Luke vi. 22, 23. Matt. v. 11, 12. "If they have called the Master of the house Belzebub, how much more shall they call him of his household?" Matt. x. 25. The persecutions of the Prophet—of Christ—of his Apostles—and of many eminent Christians in later times, rendered it certain that these passages were intended as descriptive of the treatment which would be received by the godly in Christ Jesus, in all ages and in all countries. And as all this was diametrically opposed to his own experience, and as he could not for one moment doubt the truth of his Bible; the inevitable conclusion was, that, with all his morality, all his far-famed piety, he had never lived godly in Christ Jesus; for either his religion, or his Bible, must be false. This led him to examine the Scriptures and the foundation of his own hope, with impartiality and an earnest desire to discover the worst of his case; and the examination resulted in the conviction that he had never been clothed with the righteousness of Christ, but had been depending on his own righteousness for justification in the sight of God. This righteousness he renounced, finding that he could not be justified by the deeds of the Law; embraced the Saviour by faith; gave up every ground of hope, except the Great Atonement; became a new man, a devoted Christian in heart as well as in external deportment; and made the glory of God, and the everlasting happiness of man, the end and business of his life. His morality, which of course continued to shine with all its lustre resting on its only sure basis, gave no offence to his former admirers; but his zeal and engagement in religion they could not endure. The finger of scorn was frequently, though slyly, pointed at him, as the man that was beside himself—the enthusiast—the gloomy fanatic—the over-righteous bigot—and the contemner of human nature.—Many who formerly sought his company, now avoided him. Others watched for opportunities to misrepresent his designs, impeach his motives, and traduce his character. And although he was not exposed to the flames, to wild beasts, to the rack, or to the cross, like his Lord and Christians of old, yet he endured reproach and all manner of evil sufficient to verify the declaration. Yea, and all that will live Godly in Christ Jesus, shall suffer persecution.

#### NEW JERSEY SYNOD.

The Synod of New-Jersey have published their *Narrative of the State of Religion within the bounds of the Synod of New Jersey, for 1823.* An abstract of it follows:

The Synod of New-Jersey at their first meeting since the division of "The Synod of New-York and New-Jersey," attended to reports relative to the state of religion within their bounds. In reviewing these reports, it appears that with regard to some of their congregations, the reports represent them as in a less favourable situation than during the preceding year. With regard to others, they are described as in their usual state; and others as distinguished by some decidedly favorable circumstances.

In reference to Churches included in the third class, it may be stated, that two con-

gregations report in general, an improvement in their religious state during the past year. Several others have been favoured with a revival of religion to a greater or less extent. Of these favored congregations may be mentioned that of Patterson, which has received an addition of 74 members; that of Hanover, which has received 52; that of Westfield, in which several cases of hopeful conversion have recently occurred, and the work is represented as increasing. In Succasunna, 21 have been added to the church; and in Perth Amboy, 9 as the first fruits of a recent revival, which is a considerable number for the size of the church. Synod have also heard that the congregation of Flemington has been visited with the special influence of the Spirit; and they learn with pleasure, that the same blessing has been extended to several congregations in the Presbytery of Susquehanna, especially to that of Athens, where out of 200 worshippers 50 are considered as having become truly pious.

Several churches are represented as enjoying to a high degree, the beneficial results of former revivals, especially those of Bound Brook and German Valley. In the latter are four flourishing Bible classes and 11 Sabbath schools. These schools are conducted by more than 90 teachers and superintendents, and contain upwards of 800 children and youth. In connexion with this remarkable and gratifying attention to the instruction of the young, the Synod mention with pleasure, the establishment of a Free School by the congregation of Newton, Sussex Co containing from 30 to 50 scholars, and taught by the young ladies of Newton. In the same district a flourishing Sabbath school has been formed, and religious society established. The result of these several efforts has been a manifest improvement in the state of the people.

The information laid before the Synod, respecting the academies within their bounds, is favorable both as it respects their literary and religious character.

In the College of New-Jersey, the average number of students during the year, has been about 130; the number of professors of religion about 20. Nothing remarkable has occurred regarding its moral or religious state—but the Synod are very happy in being assured that in the number and efficiency of its religious and benevolent societies, it is second to no institution of the kind in the country.

In reference to the Theological Seminary at Princeton, the Synod were informed that the highest number of its students during the past year, was 98—that 7 or 8 young men who applied for admission and at the same time for pecuniary aid, have not entered because such aid could not be afforded them—and several others who had been for some time members of the institution, were compelled to withdraw from it for want of support. The missionary zeal of the students, and their attention to the Sabbath Schools and praying societies, continue to be very much as heretofore.

The features, in the moral and religious state of our charge, which most imperiously calls for the attention of our members, are the low state of piety among professors—the prevalence of intemperance—and the neglect of the Sabbath. And the Synod cannot but hope, that the sickness and mortality which have so extensively prevailed, may be sanctified to the people of God, in rousing them from their own indifference, and leading them to do all in their power to stop the progress of evils which not only mar the character and present happiness of their fellow creatures, but cover their eternal prospects with darkness.

The Synod close their annual statement by expressing their gratitude to God, that he has not forgotten to be gracious—nor suffered his people entirely to forget him or their own best interests—that throughout almost every part of their bounds, the Gospel is preached—the mercy seat frequented—the young instructed—and something done and given for the accomplishment of that great plan of divine benevolence, towards which all holy eyes and hearts are turned.

#### UNITED FOREIGN MISSIONARY SOCIETY.

The Managers of the United Foreign Missionary Society are in want of a Minister of the Gospel to take charge of their Missionary Church and congregation at Tusearora. The charge of the Tusearora school will also devolve on the minister.

They are also in want of a teacher; a married man would be preferred, competent to take the charge of the school at

Geneva, under the general superintendence of the Rev. Mr. Harris, the Missionary at that station.

They are likewise in want of a teacher: a single man in the case would be preferred, to aid Mr. Thayer in the school at Cataragus.

They are still in want of a farmer for Union, and a blacksmith for Harmony. Both should be married men, as female assistance is wanted at each station.

Applicants for either station, must be in communion with some Christian church; well skilled in their respective occupations, and able to furnish satisfactory recommendations. Application may be made to Z. Lewis, Domestic Secretary and Treasurer of the United Foreign Missionary Society, New-York. Oct 27.

#### UNITED STATES NAVY

The chaplaincy at the New-York station which became vacant by the death of the Rev. John Ireland, was filled last summer by the appointment of the Rev. C. Jones, of this city. To the duties of Chaplain are added those of Professor of Mathematics, for the purpose of instructing the Midshipmen in that science. The school at present is held on board the U. S. ship *Washington*, where a course of lectures is regularly delivered.

Rev. C. Jones, lately appointed chaplain on the New-York station, commenced his ministerial duties on the 3d of August, on board the Steam Frigate *Fulton*, and after performing divine service, he preached a sermon on *The universal presence of the Almighty*, from 1 Tim. iv. 8. "Godliness is profitable unto all things."

One of the men, belonging to the U. S. ship *Ohio*, after retiring from the meeting, while going up the side of his ship, by an awful oath, swore that he would not go there (to attend worship) again, and added it was no place for him. He was overheard by an officer, who reproved him for his profanity. The next night he realized that God took him at his word, for he got up in a state of derangement, as is supposed, and fell down the gang-way, *never to rise again!*

[Rev. Chron.]

#### Further accounts of the murder of JOHNSON.

JOHN JOHNSON has this morning confessed himself to have been the murderer of Mr. James Murray, and that no one assisted or was privy to the transaction, until after the deed was completed.

It appears from Johnson's statement, that Murray supped with the family; he shortly after proposed to retire, stating that he wished his trunk to be brought with him to his bed room. Johnson told him, that his wife being absent, he should sleep with him, and took him with the trunk into the bed room. Johnson remained with the two other boarders playing at cards for some hours: they retired, and Johnson said he was then impressed with a desire to possess the money in the trunk of Murray. He went to the bed room, found him asleep, took from the vest pocket the key, opened the trunk and took out two bags of dollars, which he threw into a corner. He now became uneasy, and after a lapse of some time, he says "the devil" suggested to him to kill Murray to prevent a detection of the robbery. He went into the cellar, procured a hatchet and went to Murray, who was asleep on his right side, struck him twice on the left temple, which completed the horrid deed. Johnson then bound around the head a pair of drawers and a bolster case, and took him through a trap door into the cellar.—This was on Thursday night; the body remained in the cellar until Friday night, when he removed it to the place where it was found by the watchman.

After he had committed the murder, he says he became most dreadfully agitated, and could not sleep in his own room; he went into that where his daughters were, and in the course of the night mentioned it to them, and the money was given to his daughter Mary, who gave it to her brother, an apprentice in Maiden Lane. The boy was this morning sent for, and has confessed where he hid the money. An officer has been sent with him to recover it.

The keeper of the Bridewell states, that when Johnson was first committed, he appeared very indifferent, protesting his innocence, and declaring that his mind was quiet at once. Mr. Thorp went into his room with blankets, late in the evening, when he had laid himself down, but said he could not sleep in consequence of not lying easy. Yesterday morning he also complained that he had not been able to sleep. This morning he sent early for the

keeper, and appeared in great agitation. "The stings of a wounded conscience, who can bear?" He stated that he passed a horrible night, and was resolved, rather than to die with a lie in his mouth, to confess the whole. [N. Y. Eve Post.]

#### CHRISTIAN REPOSITORY.

FRIDAY, DECEMBER 5.

#### NEW-CASTLE PRESBYTERY.

We learn, that application has been made to the Moderator to call a special meeting of this body, at Bethel, on the last day of December, for the Ordination and Installation of Mr. WILLIAM MORRISON, as Pastor of that congregation.

#### PRESIDENT'S MESSAGE.

We have taken a cursory view of the "Message," laid before Congress, on Tuesday last at 12 o'clock; its extreme length precludes our inserting it. The following are among its most prominent items:—Those parts of the treaty of Ghent unsettled relative to boundaries, spoliations, commerce between British colonies and our territories adjacent are all in train for amicable adjustment. Our Ministers have been instructed to use their influence in every part where they are accredited, to put a period to the African slave-trade, by declaring it piracy. Measures are consulting with the powers of Europe to abolish piracy. Ministers sent to several of the Republics of S. America, and intimations made to others, that Ministers would be received from them. Finances in a favorable state, balance estimated to be in the treasury on first Jan next Nine Millions! Recommends a more efficient militia system. Speaks in the highest terms of the army and navy. Vast extension of post-offices and post-roads; that there was due from post-masters and contractors to this department 391,991 dollars. 59 cts. in July last, and though the department had failed to support itself for some years, yet with proper regulations, which were now in train it would be fully competent. He recommends further aid to manufacturing. Expresses a favorable opinion of the plan of uniting the waters of Lake Erie, Ohio and Chesapeake. Tenders his good wishes for the cause of Greece, and his sanguine hopes of their final success. Speaking of Spanish affairs, he thus expresses himself: "With the existing colonies or dependencies of European powers, we have not interfered, and shall not interfere. But with the governments who have declared their independence, and maintained it, and whose independence we have, on great consideration, and on just principles, acknowledged, we could not view any interposition for the purpose of oppressing them or controlling, in any other manner, their destiny, by any European power, in any other light than as the manifestation of an unfriendly disposition towards the United States. In the war between those new governments and Spain, we declared our neutrality at the time of their recognition, and to this we have adhered, and shall continue to adhere, provided, no change shall occur which, in the judgment of the competent authorities of this government, shall make a corresponding change, on the part of the United States, indispensable in their security."

"It is impossible that the allied powers should extend their political system to any portion of either continent, without endangering our peace and happiness; nor can any one believe that our Southern Brethren, if left to themselves, would adopt it of their own accord. It is equally impossible, therefore, that we should behold such interposition, in any form, with indifference. If we look to the comparative strength and resources of Spain and to those new governments, and their distance from each other, it must be obvious that she can never subdue them. It is the true policy of the United States, to leave the parties to themselves, in the hope that other powers will pursue the same course."

After enumerating all the blessings that have been conferred upon us, and placing the country on that proud eminence to which she has been exalted by Divine favor, we were naturally led to expect that before he concluded he would manifest at least as the ruler of a Christian nation, some sense of gratitude to the Great Disposer of all events, for all his mercies bestowed upon us—but, what was our astonishment to find him conclude with, "To what then do we owe these blessings? It is known to all, that we derive them from the existence of our institutions. Ought we not then to adopt every measure, which may be necessary to perpetuate them?"

*No weapon formed against Zion shall prosper.*

The following information, if correct, is of considerable importance to the friends of Missions and Christian efforts generally. "Plain Truth" so called, has been one of the most virulent prints on the continent—from it much of the stuff has been extracted that has filled the columns of the other "lying prophets." That its continuance, with all its adherents, could do no serious injury, it is still gratifying to find every impediment removed, in order that the good work of the Lord may prosper more abundantly. And it is still more gratifying to find that the Editor professes penitence. We hope that like the Apostle Paul, he did it ignorantly, and may yet obtain forgiveness.

We copy the letter from the *Columbian Star*, a valuable paper printed in Washington City, to which we are frequently indebted.

#### "PLAIN TRUTH."

An unknown friend has addressed to us the following note acquainting us with a fact, which gratifies, though it does not surprise us. The opposers of missions will ever find their efforts unavailing.

MIDDLEBURY (Gen. co. N. Y.) 1823.

DEAR SIR.—I am happy to inform you, that one very mischievous and violent anti-missionary work is discontinued. I allude to the self-styled "Plain Truth," which has been an active herald of heresy and error. Its religious principles, if it had any, were rankly Armenian. I understand that the conductors of Plain Truth are heartily penitent, and that they repent of their rash attempt to overthrow the cause of missions. They published their last number on the 27th of September last. Let the friends of Zion rejoice & BAPTIST" Star.

#### SCRAPS.

*Death of Missionaries.* Rev. Mr. Keith and wife, and Rev. Mr. Brankhead, late missionaries in the service of the London Missionary Society deceased in Calcutta, in Oct. and November 1822.

*Female Benevolence.* A Lady in England lately made a munificent donation to aid in supporting "a Bethel Union" religious meetings for Seamen in Clifton. "My husband," said she, "was a merchant; he made his wealth by sailors, and little merit, indeed, is due to me in thus directing a small portion of that wealth to promote the eternal happiness and welfare of those by whose labours it was acquired."

A meeting of the wool and cotton manufacturers of the county of Columbia, N. Y. was held in the city of Hudson, on the 12th inst. to take into consideration the propriety of petitioning Congress to impose such restrictions on the sales of Foreign Goods at Auction, as will protect the manufacturers from ruin.

#### NEW POPE.

Cardinal *Della Genga* was elected Pope on the 27th of September, and has taken the title of Leo XII. He is an Italian, born at the Castle of De la Genga, 2d of August, 1760. The Journal des Debats, says he is a man of great learning, accustomed to business, and of irreproachable morals. He was Nuncio during fourteen years in the electorate of the Rhine. At the period of the persecutions exercised by Bonaparte against the head of the church, he was obliged to quit Rome with the prelates and cardinals born out of the states which remained to the sovereign Pontiff. At the epoch of the restoration, he was sent by the late Pope, Pius VII, to congratulate Louis XVIII. on his return, and he was afflicted at Paris with a long illness. In 1815 he was reinstated with the Roman purple. At the moment of his nomination, he was cardinal vicar; that is, administrator as regards the spiritual affairs of the diocese of Rome.

#### NEW YORK DEC. 1.

*LATEST FROM ENGLAND.* By the arrival of the packet ship *Columbia*, Capt. Rodgers, from Liverpool, we have intelligence from England seven days later than was before received. The *Columbia* sailed on the 2d of November, and our files of papers are to the 1st of that month.

General *Riego* has been tried and condemned to death—Cavia was his Judge. The crime in the act of accusation against him was, for having voted as a Deputy of the Cortes, the deposition of the King, and the nomination of the Regency. *Riego* was extremely calm until he was directed to prepare for his defence; he selected M. de Cambronero, for his counsel, who is said to be an eminent lawyer, and the most eloquent orator in Madrid.

The Madrid dates are to the 20th of October, when the emigration of those who were employed under the Cortes, still continued. 350 families had left Madrid, and many others were preparing to set off. Passports for foreign countries are refused: in consequence of which, the greatest confusion prevailed.

Extract of a letter from London, Oct. 29, 1823.

"The Harvest is all in every where, and I have this morning bought some fine Danzig flour in barrels, made precisely to American size, as I ever saw come from Philadelphia, at 26s. per bar-

rel—about 1000 barrels have arrived this week, so that you have competitors starting up in all quarters."

Captain Hunter arrived at New York from Grenada, confirms the account received by the way of Antigua, that the inhabitants of Barbadoes had destroyed a Methodist Chapel, and that much ferment existed there. The obnoxious preachers had applied to the Governor for protection, which was refused, and they had been obliged to flee to another Island.

#### OBITUARY.

[COMMUNICATED.]

DIED.—At *Christiana Village*, on the 15th ult. Col. DAVID NIVIN, after an indisposition of seven months' continuance. His tedious sickness he bore in general with unusual patience and resignation to the Divine will. His composure and serenity of mind was peculiarly remarkable at the time of his wife's death, which occurred about three months previous to his own. On that occasion he said, "If a single wish would bring her back to this world of suffering and trial, I would not make it." Yet never was there a man more tenderly and sincerely attached to a wife.

Few men have been more actively useful, more amiable or more highly respected than Col Nivin was, in the various relations of life. A peculiar amiability of disposition and urbanity of manners were exhibited in the whole of his intercourse with mankind. He was the most affectionate and attentive husband, the most tender and indulgent father. In his attachment to his friends, he was sincere, ardent and unchangeable. In him was found, that which is rarely met with, a genuine and constant friend.

In private and public life, in church and in state, Col. Nivin was usually active and useful. For many years he was conductor of the chief of the business that was transacted in the village, in which he lived; and was an active promoter of its best interests, secular, moral and religious. Often was he appointed by the civil authorities to aid in the settlement of accounts and claims between his fellow citizens; and in such cases, the most implicit confidence was placed in his capacity, judgment and integrity. At different times he occupied some of the most respectable stations military and civil. The year in which he died, he was a member of the Legislature of the State.

But it was in hospitality, benevolence and charity, that Col. Nivin's character shone in its peculiar lustre. His heart ever glowing with benevolence, and warm with affection, his door was always open for the reception, and his table liberally furnished for the entertainment of strangers and friends. From every look, and every action too, it was evident that he did not entertain them more for form or vain ostentation, but with a cordial and hearty welcome. In contributions for purposes of private and public charity, he was always foremost, and always set a laudable example of cheerful and liberal beneficence. "The Lord loveth a cheerful giver." To the relief of the poor, the support of the church, to Bible and Missionary Societies, and every charitable and religious object, he gave with the utmost promptitude and cheerfulness. Meanness of spirit, contractedness of disposition occupied no place in his heart, formed no part of his character. In the death of Col. Nivin the poor have lost one of their best friends—the church one of her most liberal supporters—the state one of her most active and useful citizens—and benevolence and charity one of their brightest examples.

At New Ark, Del. on the morning of the 27th ult. after a few days illness, Miss MARY STEEL aged about 63 years.

The deceased, from the commencement of her disease, expressed apprehensions that her dissolution was near.—Through the whole of her illness she manifested unconditional resignation to the will of her heavenly Father; and bore the affliction with Christian fortitude. To her, Jesus had long been precious; but to her now he was peculiarly so—He was her "all in all." His atonement and righteousness were her only trust—the foundation of her hope, and the rock and refuge of her soul.

The deceased had been a member of the Presbyterian church at the Head of Christians, for more than forty years—During which time she maintained a walk and conversation as becometh the Gospel. Her religion bore the stamp of divinity. It was not the glare that may astonish and attract a temporary admiration—it was the modest, sincere, habitual and persevering observance of the requirements of the Gospel—The fixed and uniform expression of a heart filled with love to God and benevolence to her fellow mortals. She was ever ready to contribute of that wherewith the Lord had prospered her, for the support of his cause and interests. There are few indeed, whose lives have been marked by so many acts of beneficence and kindness, and fewer still who have lived more universally beloved.

In her death society has sustained a loss—but more severely will the loss be felt by the two tender and affectionate sisters whom she has left desolate.—To them she was indeed a mother.—They were early cast upon her care, and she watched tenderly and constantly over them. Their little society first consisted of six, but it has suffered great diminution—it is now reduced to only two. But surviving sisters and friends should not mourn as those who have no hope.—Death, we have good reason to believe, was to her the termination of all her sorrows, and the introduction to unceasing bliss.

On the day after her decease, her funeral was attended to the Head of Christians burial ground, where her remains were committed to the silent tomb, in the presence of a very large assemblage of friends and acquaintances, who sympathized with the bereaved friends, and gave every testimony in their power of their respect for her character.—"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, but they may rest from their labours; and their works do follow them."